

CAIRO IN FOUR DAYS

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BY

S. A. MORRISON, M.A. OXON,

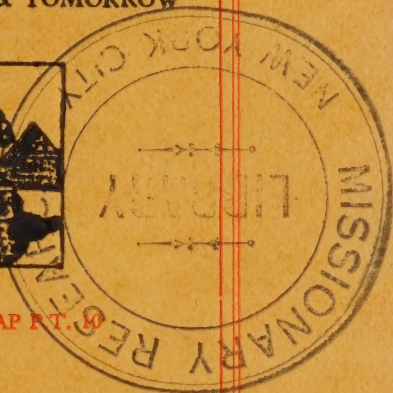
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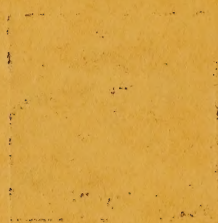


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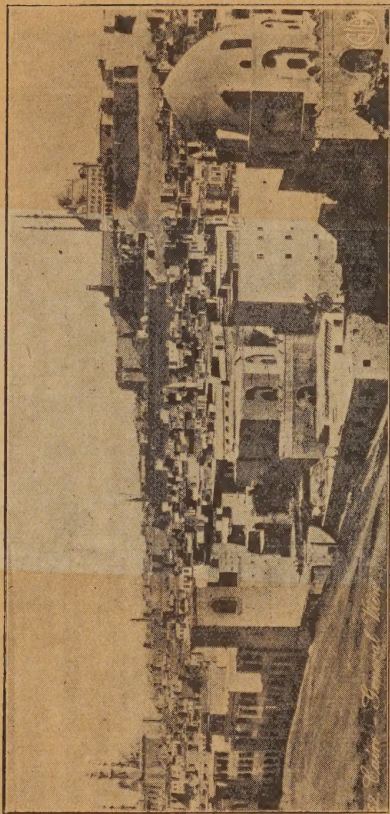
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Correction on page 54

The Old Cairo Baby Welfare is now held
on Tuesdays and Fridays in the morning. and
not on Wednesdays and Saturdays.

CAIRO

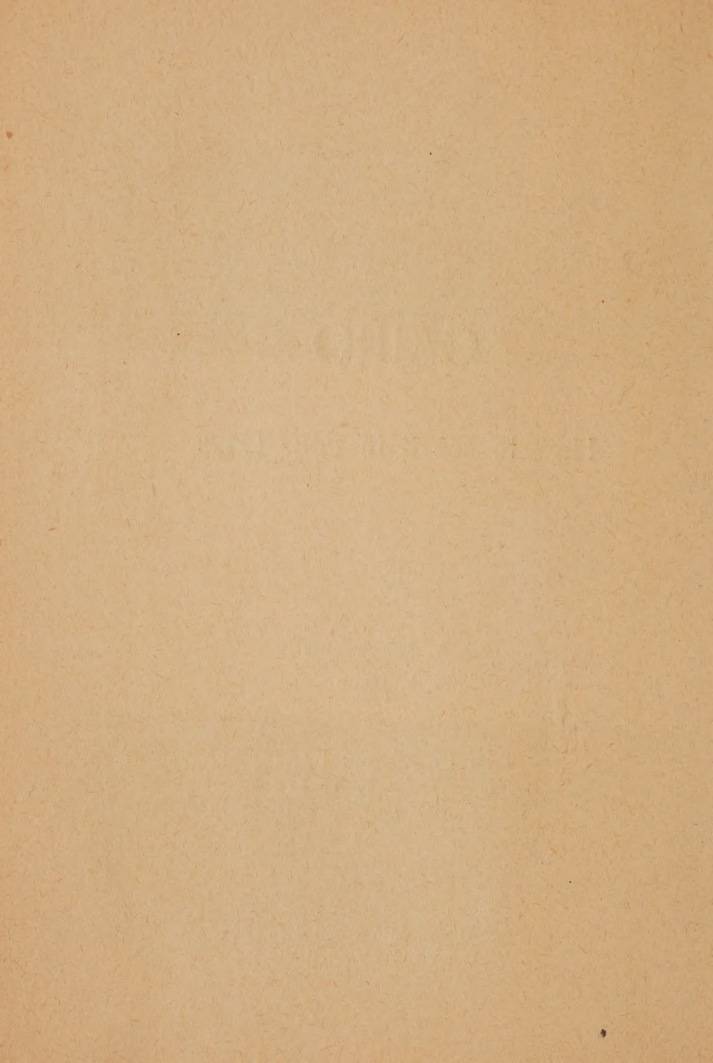
How to see it in Four Days

by

S.A. Morrison

M.A. Oxon.

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TABLE OF CONTENTS

	Page
Introduction	5
1st Day Morning and Afternoon. Sakkara	7
2nd „ Morning. The Cairo Museum .	24
2nd „ Afternoon. The Pyramids of Giza	43
3rd „ Morning. The Coptic Churches, the Nilometer and the Mosque of Amr	52
3rd „ Afternoon. Three Cairo Mosques and the Citadel	67
4th „ Morning. El Azhar University, the Kait Bey Mosque, and the Arab Museum	79
4th „ Afternoon. The Bazaars, or Heliopolis or the Whirling Dervishes . .	93
Other Days in Cairo	98
Index.	101

INTRODUCTION

This guide-book has been written, by request, for those visitors to Cairo whose stay can only be a short one. Its aim is to give an interesting and coherent description of the most important sights, and to supply such information as will contribute to the comfort, expedition and economy of each outing. Its principle is selective rather than comprehensive, but nothing of first-class importance has, we believe, been omitted. Whilst gratefully acknowledging our indebtedness to other writers about Cairo, we believe that by the compactness of its arrangement and by the new information which it supplies, this little book fills a real need which is not met elsewhere. The assumption is that the visitor has four days only at his disposal, but the programme outlined is so strenuous that many may be glad, if they have a day or two to spare, to spread it over a longer period. Suggestions are also made as to how additional days might well be spent.

All profits from this book will go to the work of the Church Missionary Society in Egypt.

Attention is specially drawn to its main activities, which are described on pp. 44, 50, 51, 53, 54, 55, 85, 99. They deserve a visit, too. From the C.M.S. Book-Shop, 7, Sharia Emad-ud-din, any of the following books or booklets can be obtained. To each one of them we owe something.—

Cook's "Egypt and Sudan" P.T. 105.

Baedaker's "Egypt and the Sudan" (new English edition) about P.T. 105.

"A Wayfarer in Egypt" P.T. 42.

"Rambles in Cairo" by Mrs. R. L. Devonshire P.T. 35.

"The Tombs of Sakkara" by Mrs. A. A.

Quibell P.T. 5

"The Pyramids of Giza" by Mrs. A. A.

Quibell P.T. 5

A brief description of the Principal Monuments at the Cairo Museum, by the

Curators of the Museum . . . P.T. 6

Catalogue of the National Museum of Arab Art,

by Max Herzog Bey . . . P.T. 10

"Cairo" by Stanley Lane Poole (Medieval Town Series) P.T. 32.

"The Story of the Pharaohs" by Rev. James Baikie P.T. 60.

See also "El Azhar To-day and To-morrow" by the author. P.T. 1 $\frac{1}{2}$

N.B. While every care has been taken to ensure the accuracy of all statements made in this guide, visitors are advised to verify times of trains etc.

For price of taxis see p. 100

1st Day. Morning and Afternoon

SAKKARA

Routes. A visit to Sakkara (14 miles South) claims a complete day, and had best be omitted by those whose time is very limited.⁽¹⁾ There are three ways of making the journey, the cheapest being by rail, the quickest by motor-car, the most thrilling, but also the most tiring, by camel across the desert.

1. Those who prefer the train journey must catch the 8.30 a.m. train from Cairo main station for Badrashein, arriving there at 9.5. (Single fare, 1st. class 23 P.T., 2nd. class 13 P.T.). From Badrashein the trip to Sakkara must be made either by donkey (cost 10 P.T. return, plus 2 or 3 piastres baksheesh) or by sand-cart (costing

1. Visitors who would like to assign a half-day only to the Sakkara trip can do so by making the journey from Cairo by motor-car, by hiring donkeys at Sakkara for going from tomb to tomb, and by confining their attention to the Step Pyramid and its environs, the Tomb of Ptahhotep and the Serapeum. If Sakkara is thus visited in a morning, the afternoon might well be given to the Giza Pyramids.

60 P.T. return). The ride occupies about an hour. The return trains are - Badrashein 3.23 p.m. arriving Cairo 4.30 p.m., or Badrashein 7.35 p.m. arriving Cairo 8.40 p.m.

2. For the sum of 130 P.T. a car can be hired to take visitors from Cairo to Sakkara and back. The journey one way takes a little more than an hour. This is by far the most comfortable way of travelling, and saves much time. If so desired, donkeys can be hired at Sakkara for the journey from one tomb to another.

3. Some may like to ride over the desert from Mena House, near the Giza Pyramids, which they can reach either by taxi (costing about 45 P.T.) or by tram No. 14 (fare 2 $\frac{1}{2}$ P.T.)⁽¹⁾ Trams run every half-hour, starting from the Ataba'l Khadra at the hour and half-hour. A camel can be hired at the tram terminus to go as far as Badrashein Station for 30 P.T., a donkey for 20 P.T. and a sand-cart for 100 P.T. This is on the assumption that the return journey will be made by train. The cost of a camel from and to Mena House for the day will be 20 P.T.,

1. Tram-fares quoted throughout this book are 2nd. class. The first class fare is double that of the 2nd. class-

a donkey 15 P.T., a sand-cart 80 P.T. The ride from Mena House to Sakkara takes about two hours.

N.B. During the tourist season a slight increase may be made in these charges. A small baksheesh should be added, but only in return for good service rendered, and nothing should be given for fodder for the animals.

Hints to Visitors. All visitors should take luncheon with them. Drinks only are obtainable at Mariette Pasha's house, Sakkara, though its veranda can be used by all without charge. Tickets (10 P.T. each) which give access to all the monuments can be purchased at Mariette Pasha's house. Those who go via Badrashein had better buy their tickets at the Museum in Cairo, if they wish to see the second statue of Ramses II en route. Holders of the Monument Tickets (price 180 P.T.) do not require special tickets for Sakkara. The guards at Sakkara are not allowed to ask for tips, but it is usual to give them a half-piastre for each person in the party, unless the party is a large one, in which case a 3 P.T. tip should be given.

Historical Review. Near Sakkara lie the ruins of the ancient city of Memphis (cf. Hosea 9. v. 6. Isaiah 19, v. 13.). Here Menes, who is said to have been the first king to unite Lower (i. e. North) and Upper (i. e. South) Egypt, built a fortress near the junction of the two kingdoms in order to secure the submission of Lower Egypt. Menes is reckoned as the first king of the first Egyptian dynasty, and lived probably about 3,400 B.C., i. e. one thousand four hundred years before the time of Abraham. Of the earlier history of the country comparatively little is known, though pre-historic remains are frequently being unearthed. From Menes' time onwards, the names of the different Egyptian dynasties are recorded, and the history of many periods is illuminated by rich archaeological remains.

The beliefs of the ancient Egyptians. In the third dynasty Memphis became the capital of Egypt and was the seat of the king's residence during the Pyramid age. It remained a great city throughout the long history of Egypt. Here men erected magnificent temples for the worship of the many gods in whose existence and power they believed, and hard by in the desert kings and

noblemen made ready secure resting-places for the reception of their bodies and the abode of their souls after death. For the ancient Egyptians were a religious people, tenacious of their conviction that the gods must be propitiated, and believing that each had the power to assume an animal form or human form at will. In all probability these gods and goddesses represented originally the various forces of Nature, of whom the greatest was Ra, the sun-god.

The Egyptians, also, had a profound belief in the life after death. No effort was spared to make the continuance of that life possible. It was thought that the soul (or Ka) could only survive if a man's body was preserved and his name remembered. So after death the body was mummified, the entrails put in special canopic jars, and all of them placed in a carefully-prepared tomb. Lest, perchance, some evil fortune might befall the body, one or more statues, bearing the closest resemblance to the deceased, were placed in a chamber above the tomb, so that if necessary the Ka might dwell there, too. The name of the deceased was written many times on the walls of the tomb chambers,

and provision was made, partly by actual gifts of food and drink, and partly by magical formulae inscribed on the walls, for the supply of the needs of the soul in the next world. The soul, which was free to move about, was supposed to feed on the essence of the offerings made to it, for every object as well as every man had a spirit counterpart. From the 18th. dynasty onwards we even find little figures, in the form of the god Osiris, placed in the tombs, so that the soul might have servants to work for him when required.

The Book of the Dead. The ancient Egyptians had great faith in the efficacy of magic to help the deceased. Certain words and phrases were supposed to possess peculiar power, either in the way of appeasing the gods, or of providing the deceased with what he might need. Thus we find recorded on the walls of the tomb-chambers a full account of the life the deceased will live in "the fields of the blessed", and magical formulae to make this life possible. These formulae varied from one period to another and form the "Pyramid Texts" (dynasties 5 and 6), the "Coffin Texts" (dynasties 12 to

18) and "The Book of the Dead" (18th dynasty onwards). Amulets, also, and beetle-shaped scarabs, representing "the father of the gods", were for the same reason put into the tomb.

Though there existed a strong belief that immediately after death a man was judged according to the life that he had lived on earth, yet so profound was the faith pinned on the magic texts of the Book of the Dead that they were believed to secure a favourable verdict whatever the actual life of the deceased might have been. There does not appear to have been any very clear idea of repentance in ancient Egyptian belief, but great faith was placed in the power of Osiris, who was himself supposed to have been resurrected, to secure the resurrection of the deceased. Accordingly we find in the tombs special prayers to Osiris, together with magical phrases, to win his favour.

The Tombs. The process of burying the dead underwent considerable changes, as Egyptian thought evolved. During the Pyramid age a deep shaft was sunk into the ground, and through this the mummified body of the deceased was passed into the burial-chamber at its

bottom and there placed in a sarcophagus. The shaft was then filled up. Above ground a building was erected, which the Arabs called a "mastaba" because of its resemblance in shape to a bench. In a room of this building, called the "serdab", the statue of the deceased was erected. The location of the serdab is often indicated by a slit in the wall. There was also a niche, representing a door, through which the Ka was supposed to pass, in order to share in the offerings which were presented to the deceased. In other rooms of this building stores were deposited, and the rooms closed up. All the tombs in Sakkara were pillaged in later days and their treasures stolen.

The Pyramids. The first Pyramid was built by Zoser, a king of the third dynasty, who lived about 3,000 B. C. This marks a distinct advance upon the previous kind of tomb, and it is said that Zoser, who erected the Step Pyramid at Sakkara, was the first to build in stone instead of brick. All the Pyramids follow the same general plan. There is the same underground shaft leading to a burial chamber, but instead of the mastaba above, there arise

the gigantic proportions of the Pyramid. The entrance is always on the north side, with a temple for offerings usually on the east. (The temple of the Step Pyramid is on the north side). Around it an enclosed courtyard was made. Generally, too, there was a covered causeway leading from this temple on the east side to another temple on the desert edge, at the point where the river flood ceases. Along this causeway people would bring their offerings to the pyramid temple to present them to the king, who was considered to be the god Horus on earth and Ra (later Osiris) after death.

The construction of the Pyramids will always remain a marvel of engineering skill. Though much of the stone was quarried in the immediate neighbourhood of the Pyramid, the finer limestone blocks were hewn out of the mountains at Tura on the other side of the river, and from there they were ferried across at flood time to the western desert. From here they were dragged on wooden shafts by forced labour to the pyramid base, and then raised either upon a causeway of rubble or by wooden appliances to their final position. In the same

way the great blocks of granite, basalt and alabaster were floated down the river on rafts from Aswan or Kena, several hundred miles distant.

Egyptian Writing. The writing of the ancient Egyptians was by pictures, called hieroglyphics. These pictures were used later to signify sounds, and even letters, so that ultimately an alphabet was evolved. Names of royal persons were always enclosed in oval frames, called cartouches. Many of these will be observed in the different tombs.

The Step Pyramid and its environs. On reaching Sakkara¹, proceed straight to Mariette Pasha's house and buy tickets. Then go at once to the Step Pyramid, which was the first pyramid built in Egypt. Though this is closed to the public, there are many very interesting monuments surrounding it which have only recently been unearthed. On the north side may be seen the remains of the funerary temple of King Zoser, with a statue-chamber at its

1. Those who arrive via Badrashein should read pp. 23, and 24 describing the statues of Ramses II and the Sphinx.



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S. E. corner. The latter once contained a limestone statue of the king in a sitting position, and this statue may still be seen in the Cairo Museum. From here we pass to the two tombs of the royal daughters or queens, whose smaller pyramids stand close by. The fragments of fluted columns that lie about represent the oldest known piece of dressed-stone-working in the world. One cannot help wondering how long the Egyptians had been experienced in stone-work so as to be able to produce such marvellous effects. Many will also be interested in the observations of visitors of the 17th and 19th dynasties written in ink on the walls of the tombs. To the south stood the great courtyard and pavilion, used for the Hebshed (or Jubilee) celebrations of King Zoser. This courtyard, with its small chapels on the E. and W. sides, is well worth careful study. A little further on is the Colonnade, which formed the ceremonial entrance to the fortified enclosure which surrounded the Pyramid. The columns were originally 18 feet high, and are carved in imitation of bundles of reeds. Proceeding to the W. end of the Colonnade, we pass by what is known as

Zoser's second tomb, and reach a very valuable remnant of the old enclosure wall. This was once a mile in circuit.

Care must be taken not to spend too much time in looking at these discoveries, as it is important to visit, if possible, the Tombs of Ptahhotep and Ti before lunch. The beautiful hieroglyphics incised there are best seen by morning light. Returning towards Mariette Pasha's house, we observe the Tomb of Ptahhotep a little to the left. Ptahhotep was a nobleman of the fifth dynasty and lived about 700 years before Abraham. He, like Ti and Mera, was one of those great feudal lords whose economic and social position resembled closely that of the European feudal lords of the Middle Ages. This feudal system lasted in Egypt right down to the 18th dynasty. Here, after passing through the first chamber, we make our way at once to the small room to the left, whose reliefs are among the best that have survived. Visitors are strongly recommended to study this room in detail and to leave the other rooms unvisited. Its pictures illustrate vividly the manifold interests and activities of the deceased. Upon the

table of offerings in front of the niche is a good illustration of the "hotep" sign, which indicates an offering. To the right of the entrance is a choice representation of "a door" with beautiful woven curtains.

From here we return to Mariette Pasha's house, and, continuing our way northwards for a short distance, arrive at the Tomb of Ti. This also dates back to the 5th dynasty. We would strongly advise visitors to proceed at once to the big room at the end of the corridor and to work backwards. This room shews us ancient Egyptian art at its best. The scenes here depicted will repay the closest scrutiny. They portray for us the wild animals of the desert. Ti himself engaged in a river hunt, and homely scenes of the farmyard and the court. Opposite the entrance to the large room we notice a slit which leads to a serdab where a statue of the deceased was placed, and in the far corner, to the right, there is a well-preserved stela, with an offering-table before it. Returning, we notice the beautiful coloured pictures in the little room on the left, and the carved reliefs on the walls of the corridor. The

stela (or niche) in the narrow corridor is also worth studying. On the right wall (from the door) of the first room are some very good farm scenes, and on the left is another serdab. It is hardly worth the fatigue of descending the funeral shaft.

After lunch on the veranda of Mariette Pasha's house, it is best to go at once to the Serapeum, which lies a little way to the west. It is difficult to realize that between the time of Ti and Ptahhotep and the construction of the Serapeum two thousand years have elapsed. We have now reached the period of the Pharaohs of the 26th dynasty, contemporaries of the prophet Jeremiah, who lived in the 7th century B. C. The Serapeum is the mausoleum of the sacred bulls, which were worshipped in the temple of Ptah at Memphis. These bulls were known by certain special markings which they bore, and after death each of them was thought to be received among the gods under the name of Osiris Apis, which gave rise to the name Serapeum. Their bodies were embalmed and put into massive sarcophagi, which were brought originally from the quarries at Aswan. One or two of

these bear inscriptions which deserve attention.

After visiting the Serapeum some may prefer to see the Pyramid of Unas (of the 5th dynasty) and the Christian monastery of Saint Jeremias (A.D. 640), whose remains scarcely repay a visit, while others may choose rather to see the tombs of Mera and Kagemna (of the 6th dynasty). Few will find that they have the time and the energy to visit them all.

Those who decide to visit the Pyramid of Unas follow the road which passes by the Tomb of Ptahhotep for a distance of about a quarter of a mile. Entrance into the pyramid is effected by a rather narrow sloping passage on its north side, which leads to two chambers, both of which contain some finely-cut hieroglyphics, painted blue. Beyond the sarcophagus in the room to the right is an interesting façade of alabaster. On emerging from the pyramid, and proceeding eastwards for another quarter of a mile, we reach the ruins of the old monastery of Saint Jeremias. We are often inclined to forget that three or four centuries before the Moslem conquest of Egypt in 640 A. D., almost the whole of the population had accepted Christianity,

though often with only a superficial knowledge of its teaching. Many of these early Christians betook themselves to the seclusion of the desert, in order to escape from the evils of the world. This monastery dates back to a period about a century before the date of the arrival of St. Augustine and the first Christian missionaries in England. The style of its art and of its building is quite different from anything we have so far seen at Sakkara, and is typical of Byzantine architecture. The best stones from this monastery will be found in the Cairo Museum. The monastery suffered many vicissitudes of fortune during the period of Moslem rule and was finally destroyed about 1,000 A. D., i.e. about the time of the Norman Conquest of England.

Those, however, who would prefer to see some very interesting tombs of the 6th dynasty take the road due eastwards from Mariette Pasha's house, until after passing a ruined pyramid to the right they reach a path bearing sharply to the left. This will bring them to an interesting group of 6th dynasty tombs (about 2,600 B.C.) The first is the Tomb of

Mera, the largest of its kind in Sakkara. Here the most interesting reliefs are to be found in the entrance room and in the large room, which contains the statue of Mera, emerging from his niche. It is better to make at once for the large pillared room. These two rooms are worthy of a careful study. Notice the stone ring in the floor of the larger room, which is believed to have been used for tethering the sacrificial ox. To the left of the entrance are three rooms which were set apart for the wife. From here we pass on to the Tomb of Sesa, which has some interesting scenes in the room to the right of the entrance. Notice the dancing girls and the lady fainting on her way to the funeral. Next we see the Tomb of Shesha, which contains a splendid stela. And finally we visit the Tomb of Kagemna, whose first room, with its dancing-girls and fishing-boat, is the best of all.

On the way from Sakkara to Badrasheim visitors will notice a splendid sphinx, which consists of the body of a lion with the head of a king, signifying strength and wisdom. Near by are two monster statues of Ramses II., who is often considered to be the Pharaoh of the

oppression. These colossae once stood at the entrance to the famous temple of Ptah in Memphis, and must have looked most impressive and awe-inspiring in their original setting.

Second Day. Morning

THE CAIRO MUSEUM

The Cairo Museum is best visited in the morning, and, to be understood and enjoyed, should be seen leisurely. If visitors do not wish to devote a whole morning to it, we would suggest that they proceed directly from the Museum to the Giza Pyramids, where lunch can be taken (see p. 43).

Hours, etc. The Museum is not open on Mondays or on official holidays. On Fridays it is open in winter from 9 till 11.15 a.m. and from 1.30 to 4 or 4.30 p.m., and in summer from 8 to 11.15 a.m. only. On all other days it is open :- (a) from 1st November to 30th April from 9 a.m. to 4 or 4.30 p.m., (b) from 1st May to 31st October from 8.30 a.m. to 1 o'clock.

The entrance fee is 10 P.T. during the winter months and 1 P.T. in the summer.

Monuments may be copied, sketched or photographed, but the reproduction and publication of certain exhibits is forbidden.

Routes. The Museum is situated in Sharia Mariette Pasha, not far from the Kasr-en-Nil bridge. It is easily reached by taxi from any part of the city, or by trams 12 and 17 from the station, or by trams 1 and 15 from the Ataba 'l Khadra.

Historical Review. Visitors who for any reason were unable to make the journey to Sakkara should first read the description given on pp. 10-12 of ancient Egyptian beliefs. This will help them to secure the necessary background, without which it is difficult to understand the exhibits of the Museum. These exhibits are arranged historically in the order of the period to which they belong. Some acquaintance with the outline of ancient Egyptian history is, therefore, indispensable for a true appreciation of their importance.

We have already seen how Menes, the first

king of the first dynasty, established a fortress at Memphis, which in the third dynasty became the capital of Egypt in place of This (near Abydos). From that time onwards until the end of the sixth dynasty (i. e. from about 3,400 to 2,500 B. C.) Memphis remained the seat of the royal court. Here kings erected magnificent temples to the gods, and in the desert to the west of the river built substantial tombs for themselves. In consequence, most of the monuments in the Museum, which date back to this period, were brought either from Memphis or from Sakkara (3rd, 5th and 6th dynasties), Giza (4th dynasty) or Abusir (5th dynasty). They are connected either with a temple or a tomb.

The First Rooms. On passing through the entrance gate, visitors find themselves in the vestibule, which contains articles of recent discovery. Seeing that it is impossible in a single morning to spend time in examining closely all the objects exhibited, we have made a careful selection of those monuments which for beauty, interest or significance deserve a more leisurely study. Nearly all the exhibits, besides being numbered, have a descriptive label attached to

them, so we have added observations only in special instances.

Cases I, II and III in the vestibule are deserving of close attention.

Leaving the Central Hall for the present we turn to the left into the Great Gallery, and notice on the right-hand side Sarcophagus No. 6025, recently discovered in the tomb of Queen Hetepheres, mother of Cheops, at Giza, and the three groups 149, 158 and 180 which represent King Mycerinus (4th dynasty) between the goddess Hathor and a divinity who protects one of the provinces of Egypt. In Case C, in the centre of the room, we see some wonderful portraits in white limestone of members of Chephren's family (Nos. 6003-6006). Case D. shews us statuettes of servants for the deceased, engaged in domestic duties.

Turning to the right from the end of the Great Gallery into Gallery A. observe on each side of the passage 70A and 70B.

The first room to the right (Room B) contains three of the most important exhibits in the Museum. These will be found facing the entrance:— No. 141 a scribe seated (notice the eyes, the

eyelids being in bronze, the white in alabaster, the cornea in crystal, with a bronze nail for the pupil); No. 138, Chephren (builder of the 2nd pyramid at Giza) and No. 140, the "Sheikh-el-Balad". On the left (No. 6008) is the seated statue of King Zoser from Sakkara. The statues in the wall cases are very fine.

In the middle of the next room, Room D. will be seen two most lifelike figures (No. 223). On the right, at opposite ends of the room Nos. 224, 225, two beautiful limestone statues. In the middle of the right wall 136 E. is famous. To the left, near the door, Nos 230, 231.

Re-entering Gallery A. we notice on the right large bas-reliefs in red sandstone (91—94.) In front is Portico F, which brings us to a new period of Egyptian history. After the close of the 6th dynasty the country was rent by civil wars, which entailed ruthless fighting and the destruction of many of the old monuments. The 9th dynasty transferred the capital to Herakleopolis, and the 11th to Thebes, where Luxor now stands. It was the 12th dynasty, with its capital at Thebes, which once more made Egypt

a united country. This was about the year 2000 B.C., the time of the patriarch Abraham. Once more art and literature flourished.

In Portico F. to right No. 280. The emblem Ka (two arms raised) signifies that the statue is an exact representation of the king.

In Room G., 300 and 301 in centre of room deserve prolonged study. In Case D., in right far corner, No. 313; in Case A. to the left No. 340, and near the door No. 318.

In Gallery J. we see the four famous sphinxes from Tanis, which may belong to the 12th dynasty, or, as a recent theory suggests, on the basis of their resemblance to recent finds at Sakkara, to the 3rd dynasty.

After the 12th dynasty Egypt passed through another period of internal strife. The country was invaded by the Hyksos, or Shepherd Kings, who made Avaris in the north their administrative centre. With the advent of the 18th dynasty (about 1580 B. C.) Egypt enjoyed a period of comparative peace, which was marked by great building activity. Many of the ancient monuments were restored and extended. But

a king arose, Amenophis IV. who attempted a religious revolution, seeking to substitute worship of the sun's disc for that of the many gods of ancient Egypt, and taking to himself the new name of Akhenaten (i.e. the spirit of the solar disc). In order to make a clean break with the past he transferred the capital to Tell-el-Amarna, and encouraged an entirely new type of art. A reaction, however, soon set in, and under Tutankhamen the old religion was restored and the court returned to Thebes. Under the 19th dynasty (1300 B. C. onwards), there was another period of prolific building. To this period belongs Ramses II (1300-1234 B. C.) who is usually considered to be the Pharaoh of the oppression. The expansion of the Egyptian Empire during the 18th and the 19th dynasties introduced into Egypt many new objects for artistic conception.

In Room I to the right, Nos. 400, 410. In the far right corner in Case B. notice No. 428 in the middle of the left-hand section. In the middle of the far wall, Nos. 445, 446. High up in the left-hand corner No. 456. On the left Nos. 459, 461, and nearer the door, 470.

Case D, to the left of the door, is particularly interesting, as giving specimens of the Tell-el Amarna art. We would point out specially Nos. 472, 476, 477, 482.

In Gallery J. to the right, No. 500, and on each side 6015, 6016.

Turning to the right into Gallery K. see on the left No. 560.

Turning to the left to Room L. notice the sacred boats (590, 591) in the centre of the room and No. 6017 to the right.

On emerging from Room L. cross the gallery and enter the North Portico. Here, facing us, we notice No. 595, and to the left No. 599. On the latter we find the only extant reference to Israel in Egyptian texts. It reads, "Israel is crushed, it has no more seed".

Returning to Gallery M., Nos. 654 and 660 in the centre of the room, and Nos. 6018, 6019 at the far end.

Turning to the right into Gallery N, we pass into Room O. Here we would call attention to No. 728 in the middle of the right wall. This group comes from Nubia, to which Ramses II sent

a successful expedition. On the left near the door No. 769. The three captives represent the three great races of mankind, a negro, a yellow-skinned Semite and a red-skinned inhabitant of Asia Minor.

Returning to Gallery N. we should see Cases A. and B. in the centre, and No. 682 on the right. Case D., in the centre, also contains some fine workmanship.

During the 20th dynasty Egypt gradually lost the Empire she had won under the rule of the 19th dynasty. Invaders threatened her security from the north and the west. A period of confusion followed. For some decades the country was ruled by an Ethiopian line of kings, but these were eventually driven out by princes of Sais with the aid of Greek mercenaries. To the 25th (Ethiopian) dynasty probably belongs "So", king of Egypt, who encouraged Hoshea, the last king of Israel, against Nineveh (circa 720 B. C.) Under the 26th (Egyptian) dynasty there was a brief revival of artistic activity (about 664 B.C.) In 525 B.C., however, Egypt was conquered by Cambyzes, the king of Persia. For a brief period, from the 28th to the 30th dynasties, she

recovered her independence (408 — 340 B. C.) only to lose it again, first to the Persians, then to Alexander the Great and his successors (332 B.C. onwards), and finally to Rome. In 30 B.C. Egypt became a province of the Roman Empire.

In Room Q we find objects belonging to this unsettled period. In the embrasure of the door, to the right, Nos. 6020, 801 and 870. In the middle of the room there is a fine group, Nos. 854 — 857 consisting of an offering table, a seated statue of Osiris, a statue of Isis, and the Hathor cow. Also No. 790 behind these. On the left-hand side note particularly 829, 791, 850, and on the right 795, 797 and 811.

Returning to Portico S. notice to the left No. 937, and in the centre 930. In the case to the right No. 1184, and further on two small rectangular cases containing inscriptions in cuneiform characters.

In Room T. we would point out (in the centre) No. 6022, in a case in the middle of the left wall No. 993, in the far right corner No. 964, on the right Nos. 983, 980, and in a case on the right of the door No. 1013.

Re-entering Gallery X. we find ourselves in the midst of objects mainly connected with Christian worship. Christianity spread in Egypt during the first century A. D., and by the end of the third century most of the people were nominally Christian. Notice on the left Nos. 1220, 1221, and on the right No. 1230.

In Room V. there are more Christian monuments, of the Byzantine style. Notice the pulpit (or reading-desk) No. 1130. This almost certainly gave to the Moslem invaders of the seventh century A. D. their idea of a pulpit for their mosques. High up on the far wall No. 1071.

Passing from Gallery X. into the Great Gallery (east side), we come upon some very choice exhibits. Notice especially Nos. 1270 (in centre), 1280 (on the right) and sarcophagus 1290 (on the right). Near the vestibule Nos. 1295, 1296, on each side of passage.

Turning now to the right we enter the South Portico and notice two large wooden boats Nos. 6, 9.

Proceeding to the Central Atrium we discover

some very fine remains. In the middle Nos. 621, 626, 627, 610. On the left No. 620, and on the right (near entrance) No. 624, and further on No. 634.

From the far end of the Atrium we traverse the North Portico, turn to the right through Gallery M, and mount the stairs leading to the Upper Floor. On reaching the top, we bear to the right along Gallery M. and enter the first room to the right, which has been set apart for the discoveries recently excavated from the Tomb of Tutankhamen. Whatever interest may have been aroused by the exhibits previously seen, there is little doubt but that it will be surpassed by the fascination of these priceless articles with their choice and superb workmanship. Plenty of time should be allowed so as to enable visitors to appreciate at leisure the beauty of each case.

In the far right end of the room Case 29. This is the innermost coffin in which the mummy was found. The serpent (uraeus) symbolizes kingship. On the chest the vulture and the bird with a uraeus-head represent the deities of Upper and Lower Egypt.

Returning, we find in Case 30 on the right, and Case 31 on the left, some exquisite examples of bird-collars. Each collar has a pendant to balance its weight. Case 32 contains the solid gold mask which covered the head of the mummy. In Case 33 (facing entrance) are some highly-ornamented finger-rings and some charming bracelets. Case 33b (to the right) has some beautiful breast-ornaments and two daggers. In Cases 34 and 34b are some interesting scarabs, necklaces and amulets. All the jewels exhibited in Cases 30, 31, 33 and 34 were found either on the body of the king or near his sarcophagus, while those in Cases 40 and 41 were found in caskets placed in the room next to the sepulchral chamber. Case 40 on the left and Case 41 on the right reveal a variety of exquisite scarabs, pectorals (breast-ornaments) and other forms of jewellery. In Case 35, in the centre, we see the royal diadem of gold which the mummy wore, and a perfume-box of gold. The coffin, No. 222, enclosed in Case 36 (by the wall at the end), once contained the gold coffin No. 219, now in Case 29. It in turn was placed in a wooden coffin, which remains in the Valley of the Kings. Case 37 (to the right)

contains the gold coverings for the mummy's hands and feet, while Case 39 (to the left) reveals trappings of gold, inlaid with glass, which were laid over the bandages upon the mummy.

The Cases which we now proceed to describe are liable to be re-arranged from time to time, or to be supplemented, as fresh objects are unearthed. At present they are placed in Galleries M.N.R. and T.

Case 1. A wooden mannequin

2. Ebony bed. Three panels at foot representing god Bes and two lions, to scare away evil spirits.

3. Funeral bed. The two fantastic animals were for the protection of the king in the next world.

4. Another bed.

5 & 6. Two life-sized statues of Tutankhamen.

7 & 8. Wooden chariots, with prisoners, alternately Negroes and Asiatics.

9 & 10. Chariot wheels and revolving disks to keep horses in right direction.

11. Articles belonging to the chariots.
(N. B. 109, 110)

12. A wooden box and an ebony stool with ivory inlay.

14 & 16. Exquisite alabaster perfume-vases and lamps.

Wall Frame 27. Staves, bows, etc. Note 441 in case in front.

Case 13. Ceremonial walking-sticks, with prisoners on handles.

15 & 17. A fan, sticks and two trumpets.

18. A shrine with charming representations of the home life of the king.

19. A child's armchair, stool and footstool.

20. Wooden chest, shewing the king engaged in fighting and hunting. Unique.

21 The King's Throne of exquisite workmanship. Notice the Aten (Sun's disc) on panel.

22. A wooden chair (study the back) and footstool.

23. A wooden chest and two stools.

24. Large cedar-wood chest.

25. Wooden chest and gloves.

26. Two divine serpents and shrines of varnished wood.

28, 28 b. Four pieces of gilded wood, possibly used for archery.

- 43. Five statuettes of the king, of gilded wood.
- 44, 46, 47. Statuettes of gods, in gilded wood.
No. 423. Statuette of son of goddess.
- 45. Cow's head.
- 48. Two beautiful wooden boxes.
- 49. Ivory and gilt wood casket.
- 50, 53. Model boats of wood.
- 51. Shawabti figures for service in the next world.
- 52. Four tutelary goddesses.
- 54. A beautiful carrying chest.
- 55. Ostrich feather fan with ivory handle.
- 56. A model wooden coffin.
- 57. Lids of Canopic jars, for mummified entrails of the deceased.

Cupboard *A.* Alabaster vases, rings, bracelets, amulets and tools.

B. Vases, cups, baskets, etc.

C. & D. Models of boats.

E. Maces, sticks, statuettes, etc. Notice especially casket No. 89.

F. Alabaster stands, vases, amulets, etc. Notice Nos. 435, 436, "The Symbol of Anubis".

G. Notice 449, Bed of Osiris, and 453, a wooden bar.

I. Vases.

Most of the remaining objects in the Museum are grouped according to their subject rather than by the period to which they belong. Returning to Gallery M. we note amongst the mummies Nos. 3874 and 3873 in the centre of the room.

Turning to the right into Room L. we find before us specimens of jewellery from all periods. Case 3. is particularly fine.

Immediately in front of Room L. are objects taken from the recently discovered tomb of Queen Hetepheres, the mother of Cheops, who built the big Giza Pyramid. The carrying-chair, which has been restored, is specially interesting.

Crossing to the North Balcony, we see a group of objects taken from the tomb of the parents of Queen Tyi of the 18th dynasty. Immediately in front of us is a series of coffins in Cases C. (i.e. No. 3659), D., E, and F, which originally fitted one inside the other. Case H. (in the left centre), with its tiny armchairs and little chariot, is worth noting. Case G. in the centre of the room shews us barley seeds planted in a layer of earth over a picture of Osiris drawn on linen, as symbolic of the idea of resurrection.

Passing from the North Balcony to the first room on the left, Room O, we notice a little case in the doorway containing some interesting objects found twenty years ago in the Valley of the Kings. Near doorway leading to Gallery N. see mask on No. 4310 at bottom of Case A. The masks in Case L. on opposite side are also interesting.

In Room P. notice the stela, facing us on entering.

Passing on to Room U., see perfume-spoons in case facing entrance (5266 etc.)

In Room X. Case C. (on right) No. 5553.

Emerging from Room X, we enter the Great Gallery and hasten on to the South Balcony on the right. Here in the far left corner are four very interesting cases, C, A, E, and F. In the centre Case H.

Crossing the Great Gallery we enter in a long narrow room to the right the Natural History Museum.

Of the remaining rooms on the upper floor, on the other side of the Atrium, Room B. will

attract those who like to see pre-historic remains. Room D. contains some important funerary furniture, while above Case 1 in Gallery A. is a good specimen of the oldest type of coffin, in which the body was doubled up. From about the year 2,000 B.C. onwards the coffins were made mummiform.

Second day. Afternoon.

THE PYRAMIDS OF GIZA.,

It is generally preferable to visit the Pyramids in the afternoon, and to stay until sunset. We would suggest that after seeing the Cairo Museum in the morning visitors should make their way to the Pyramids, either before or after lunch. Many may like to picnic in the desert near these ancient monuments, or they may prefer to take luncheon at the Mena House Hotel close by. N. B. Those intending to go inside the Pyramid would be well advised to bring some magnesium wire with them.

Route. The cost of a taxi to the Pyramids is 60 P.T. (return) or they may be reached by tram No. 14, which runs from the Ataba 'l Khadra every half-hour, starting at the hour and the half-hour. The tram journey takes about an hour each way, and costs $2\frac{1}{2}$ P.T. in each direction. After leaving the Cairo Museum, turn to the right for a distance of about 150 yards until you reach the Midan Ismailia. Here take tram No. 14 going southwards.

Just after leaving the Midan Ismailia, we pass on our left the newly founded American University of Cairo. This institution is of special interest in that it is experimenting in new courses of education, as distinct from the rather circumscribed syllabus laid down by the Egyptian Government. The University gives a hearty welcome to any visitors who would like to see over it.

Nearly a mile further on, we pass on our left-hand side the Government Training College for Teachers, and, a little further on, on the right, the big Government Hospital and Medical School (The Kasr-el-Eini Hospital).

Half-a-mile further, on our left, is the head of the great Aqueduct, which originally stood in the bed of the Nile, and from which water was conducted to the Citadel.

At the point where the tram (or taxi) turns to the right to cross a small bridge to Rodah Island, we see on our left the new building of the C. M. S. Boys' School. This high-school enjoys a great reputation throughout Cairo for its successes in examinations and for its fine character training.

Those who follow the other route to the Pyramids from Sharia Fuad-el-Awwal should read pages 50, 51.

The Terminus. Most visitors on reaching the tram terminus are pestered by dragomen whose services can readily be dispensed with. Their charge, if wanted, is 8 P.T. per hour, or 30 P.T. for the day, outside Cairo. The circuit of the pyramids may prove fatiguing, and some may care to hire a camel (at 8 P.T. per hour) or a donkey (at 5 P.T. per hour) or to ride a sand-cart (15 P.T. per hour).

Tickets. Ascending the road towards the Pyramids, we reach on the left a wooden hut, where tickets for climbing or entering the Great Pyramid can be obtained. The cost for each is 10 P.T. which includes the services of the necessary guides. The ticket for admission to the so-called "Sphinx" Temple costs 5 P.T. An all inclusive ticket can be bought for 20 P.T. The ascent of the Pyramid is a feat well worth accomplishing for the view it affords of the surrounding country, but it should only be attempted by those who have both time and

energy to spare. And the same condition applies, though in a lesser degree, to the climb inside the Great Pyramid.

The Giza Pyramids. The Giza Pyramids though not, as we have seen, the oldest monuments of this kind, are by far the most magnificent and imposing. Erected by monarchs of the 4th dynasty, some 5,000 years ago, they have withstood in proud defiance the ravages of nature and of man. Though robbed of the treasures that were buried with the royal body, they still bear witness to the hope of immortality which led to their construction.

Of the general plan of the Pyramids, and of the method of their construction, we have already given an account when referring to the Sakkara Pyramids (pp. 14-16).

Those who do not mind the fatigue of an awkward climb into the heart of the Great Pyramid will understand the trouble that Cheops, its builder, took to safeguard the preservation of his body after death. Entering by the north side, we descend by a sloping passage which leads on to an unfinished underground sepulchral chamber. Apparently, during the course of its



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erection, Cheops changed his mind and decided to be buried, not as was the custom, in a subterranean room, but in the centre of the Pyramid itself. So, instead of continuing the descent, we manoeuvre round a granite door and ascend to the foot of the Great Hall. Here a passage leads to the Queen's Chamber, whose roofing is of excellent workmanship. Continuing our ascent to the top of the great Hall we reach a short passage, which opens out into the King's Chamber, where the empty sarcophagus of Cheops still lies. Two air shafts freshen the atmosphere, and above the room are five vaults, erected to lessen the pressure of the masonry above.

Though there are no inscriptions on the walls of the King's Chamber, it is none the less interesting for its massive blocks of granite and for the majesty that once it enshrined.

Emerging from the great Pyramid, we skirt its eastern side, where blocks of basalt indicate the site of the funerary temple, and pass on the left three small pyramids which are said to be the tombs of Cheops' daughters. Our road now leads past some "mastabas", simpler in form

than those seen at Sakkara, and brings us to the Sphinx. The most probable theory regarding this mystery-shrouded monument is that when Chephren, the builder of the Second Pyramid was arranging the construction of the Valley Temple, from which a covered causeway led to the funerary temple on the East side of his pyramid, he decided to transform a natural hill which overlooked the Valley Temple into a monument of himself, in the conventional form of the god Harmachis ("the rising sun"). The human head typified wisdom, the body of a lion strength. Between the paws of the Sphinx there can still be seen a table of offerings.

On the far side of the Sphinx lies the so-called "Sphinx Temple". This is really the Valley Temple of the second Pyramid, and is well worth visiting for its simple and imposing grandeur. Its great granite blocks were floated 600 miles down the river from Aswan. Here once stood statues of king Chephren, one of which we saw this morning at the Cairo Museum.

Following the ancient causeway westwards we cross a sandy patch and reach the funerary temple on the east side of the Second Pyramid.

Once all the Pyramids bore a beautiful casing, which has since been stolen to supply the building requirements of later monarchs. Traces of this coating may still be seen at the top of the Second Pyramid, and also here and there at the base of the second and the third pyramids. The second pyramid stands on higher ground than the first, but, unlike the first, the ground on which it was built was not levelled. For some reason there were two entrances to this pyramid, both on the north side. Possibly an alteration was decided upon while the pyramid was in building. Visitors will not find the effort involved in entering this pyramid repaid by the rather uninteresting interior.

The Third Pyramid, built by Mycerinus, is smaller than the other two. At one time its lower half was cased with red Aswan granite. Here, again, we find two entrances on the north side. What, however, is of special interest in this pyramid is the remains of the funerary temple on the east side. These are fairly well preserved and give some idea of what the original construction must have been. We still notice traces of the pyramid courtyard and enclosure, and

we can visualize the causeway leading to a Valley Temple below.

Returning to the Great Pyramid we pass numbers of "mastaba" tombs, where nobles and princes were buried. If time and energy allow, visitors may feel disposed to ascend the Great Pyramid and see the country bathed in the glow of the setting sun. It is a view not easily forgotten.

The new excavations which Dr. Reisner of Harvard is carrying on in the valley below the Great Pyramid are not open to the public. We would however like to refer to the very important discovery by him of the tomb of Meresankh dating back to the 4th dynasty. This tomb is mainly important because of its establishing once and for all the chronological order of the members of Cheops' family.

Those who take No. 14 tram from Sharia Fuad-el-Awwal will pass quite close to the C. M. S. High School for Girls, just after they cross the railway line at a level-crossing. This school ranks, with the American Girls' College in Sharia Malakit Nazli, as the best high school for girls in Cairo. It is thoroughly up-to-date in its educational methods and is a splendid

training centre for Egyptian girls. Next door to this is the C. M. S. Literature Department (now the S.P. C. K.), whose Arabic publications are helping to meet the demand for good literature in a country where literacy is rapidly increasing.

In the slum neighbourhood on the right of the tram line, the C.M.S. runs a Working Boy's Club, where young men and boys who are working in the day time can gather each evening (open 7 p.m. to 9.30 p.m.) for lessons, games and recreation. The club is very popular and is conducted on self-government principles. Its influence is already being felt throughout a district notorious for its law-breaking tendencies. In the same building, twice a week, the C.M.S. have a Baby Welfare Centre. Its objective is as much preventive work as curative, and regular lessons are given in hygiene.

3rd Day Morning

THE COPTIC CHURCHES, THE NILOMETER¹
AND THE MOSQUE OF AMR.

Route. ¹The old Coptic Churches can be reached either by tram or taxi. Tram No. 1, which runs regularly from Ataba 'l Khadra, takes you within five minutes' walk of the Churches for the sum of 6 milliemes. The journey occupies about half-an-hour each way. For the price of a taxi, which will do the journey in about half that time, see page 100. Visitors leave the tram at Sharia el Qabwa, which is a narrow street by the tram stop running to the left from the Old Cairo main road, about a quarter of a mile beyond the big C.M.S. Hospital. Turning up Sharia el Qabwa, and following it where it turns to the right and then to the left again, we find ourselves at the Helwan railway line, which we cross at the level-crossing and thus reach Sharia Mari Girgis. Turning here to the right for a

1 Those who intend to visit the Mosque of Amr Ibn el Asi should read the instructions given on p. 67 regarding permission and hours for seeing Cairo mosques.

distance of one hundred yards, we enter a gate immediately opposite the station, where the wall is marked with wide horizontal stripes. The gate opens on to a beautiful little garden with steps facing us, which lead to the "Hanging" Church. Taxis follow the same route as far as Sharia Gami' Amr, just before the C.M.S. Hospital, when they turn to the left, cross the railway and follow the road to the Churches.

C.M.S. Hospital. Many visitors will find it worth their while to start a little earlier in the morning, so as to break their journey either on the outward or the homeward route at the famous C.M.S. Hospital. This is one of the largest and most efficient missionary hospitals in the world, with a well-equipped staff of both English and Egyptian doctors, and it has earned a well-deserved reputation throughout Egypt both for the operations which are performed here and also for its combating of the two "anaemia" diseases of Egypt, bilharziasis and ankylos-tomiasis. Visitors are welcome at any time, and many will find much to interest them in the hospital report issued in August 1928 (price 5 P.T.).

The second lane to the left beyond the C.M.S. Hospital brings us to a building, on the left-hand side, over which there hangs a large sign bearing in Arabic characters the inscription Old Cairo Club. Here each week-night, from 7 p. m. to 9.30 p. m., there gather from sixty to one hundred young men, all of whom are at work in the day-time, for a variety of activities, educational, social, gymnastic and recreational. Many of the members are workers in the C. M. S. Hospital. Others are residents in Old Cairo. The Club provides them with a useful and pleasant centre in which to spend their evenings, and helps to keep them away from undesirable amusements. Such a Club is making a big contribution towards the uplift of Egyptian youth. Any visitor will be gladly welcomed.

Here, also, on Wednesday and Saturday mornings, there is conducted an excellent Infant Welfare Centre, the first to be started in Egypt. Much pioneering work was done here, and the government now uses the posters which the C.M.S. produced, in the infant welfare centres which it has itself opened. All ladies are invited to come and see this interesting and important

piece of social and Christian work.

Near the C.M.S. Hospital is a C.M.S. Girls' Primary School. Any visitors interested in modern education in Egypt should pay a visit to this school.

The "Babylon" Fortress. Just before entering the gate which gives access to the "Hanging" Church, visitors will pass on their left hand the remains of one of the bastions of an old Roman fortress. This fortress, called Kasr-esh-Shamms (or "Beacon" Castle), is generally thought to have been erected about the year 100 A.D., probably by a general called Turbo, who acted as G.O.C. to the Emperor Trajan. Some, however, would place its date much earlier. It stood in a commanding position, as it guarded both the river Nile and also the old canal, which ran from here to the Red Sea. This canal was first constructed in the time of Ramses II, but had fallen into disuse until Turbo re-opened it. The fortress was also known by the name of "Babylon", though the true "Babylon" fortress stood further to the south, having been erected several hundred years B.C. by Babylonian captives or settlers. This older fortress had been allowed

to fall into ruins. The name "Babylon" continued to be applied to what is now known as Old Cairo down to Crusading days.

The early Coptic Church. All the churches which we shall now visit were sheltered within the protecting walls of this mighty fortress. It will be remembered that, despite constant persecution in its early years, Christianity spread steadily throughout Egypt until finally it became recognized early in the fourth century as the state religion of the whole Roman Empire. There were many martyrs to the Christian faith in the early Coptic (i. e. Egyptian) church, and Copts to this day reckon the first year of their calendar as beginning with the year 284 A.D., when many of their leaders laid down their lives rather than abjure their belief in Christ.

The "Hanging" Church. Proceeding now through the gateway into the garden and up the stairs, we turn to the right and then along a passage which opens up on to a beautiful courtyard which has been restored, at the entrance to the Muallaqah or "Hanging" Church. This church is so named because of its situation, suspended as it were between two bastions of the old

fortress. While waiting for the key of admission, look closely at the doors, choicely inlaid with ebony and ivory.

On entering, go at once through a door in the screen on the right to what is known as the "Little Church". Here, above us, we will see, though we cannot enter it because of the broken stairway, what is possibly the first chapel built in the fortress, the Chapel of St. Mark, which may date back to the 3rd century. The Little Church, which is also very ancient, is situated within the bastion and contains, on the left of the entrance, some old frescoes of the Twelve Apostles, which unfortunately have nearly rubbed away, and at the far end, on the left, an interesting baptistery of rough white marble with a wave pattern. The coloured glass in the little window near by is very old. Through the window on the right a good view is obtained of the bastion opposite and the water below.

Returning now to the "Hanging" Church, we see opposite us a magnificent ancient pulpit, which runs east and west. The sanctuary screens, and also that on the side of the Little Church, are particularly fine. Two pictures are specially

deserving of attention, that of St. Mark, near the entrance to the Little Church, and the picture of the Virgin and Child on the right of the main entrance. The "Hanging" Church probably dates back to the sixth century and may replace a fourth century church which once stood on the same site. Unlike, as we shall see, most Coptic churches, it is double aisled and has no domes.

The Coptic Museum. Leaving the Hanging Church (and ¹putting a donation into the box near the door!), we can, if we like, enter the Museum immediately on our right, on the payment of a sum of 5 P.T. Here have been collected from various parts of the country exhibits which throw light on Coptic architecture and art both in churches and in private dwellings. Some visitors may not be sufficiently interested in these objects to think it worth while spending time here. Those who do enter will find all the exhibits carefully labelled. The following are what we consider to be the most important

¹ A practice which may well be repeated at each of the churches we visit.

or the most interesting:- the door of Saint Barbara (fourth century); the lintel wood which once stood over the west door of the Hanging Church, and depicts our Lord's triumphal entry (notice our Lord has no beard); the blue pottery from "Fustat", the seventeenth century chest of inlaid ivory; the lectern of carved wood and ivory portraying a lion, a tiger and a foal as symbolic of the Roman persecution of the early Christians; the old bronze patriarchal chair with holes in the feet for rings, and a copper dome with twisted columns; the carved wooden altar from the Church of Abu Sergah (possibly sixth century); the illuminated books; and, finally, in the first case downstairs, the linen scroll which contains the charter which the Moslem ruler, Hakim (of the 10th century), gave to the townspeople of Cairo, commanding that the monks be treated kindly.

The Roman Bastion. From the far end of the Museum we cross the garden and descend to the old Roman bastion. Permission to visit this, for those who do not enter the Museum, has to be obtained from the priest of the "Hanging" Church. It is reached by turning

sharply to the right at the bottom of the stairs. At one time the river Nile flowed quite close to the bastion, and we can still see where boats were once moored. Some huge stones, taken from an old Egyptian temple, have been built into the base of the wall of the right-hand bastion, and in the other bastion there are some excellent remains of Roman masonry work.

Church of Abu Sergah. Returning now to the first gateway, we turn to the right and then follow the first lane to the right, which descends fairly steeply and bears round to the left. Soon we reach on our right hand an iron railing. Just before this is the entrance to the Church of Abu Sergah. This church dates back possibly to the 8th century. It is of peculiar interest as it conforms to nearly all the characteristics of the Coptic churches, which were :-

1. A basilica pattern, i.e. an oblong church with side aisles.
2. Byzantine domes (usually three at least).
3. Three sanctuaries at the East end with a triapsal curve.
4. Three doors at the west end.

5. A narthex (or portico) with a tank at the west end. Into this tank the congregation descended on January 19th (Epiphany Sunday in the Coptic calendar) in commemoration of our Lord's baptism.
6. A wooden roof, waggon-shaped, with wooden pegs.
7. A triforium (or gallery) of an upper apse, used originally for women worshippers (who later sat at the west end of the nave) and afterwards for store-rooms.
8. A very plain exterior — for safety's sake from fear of Moslem intruders. The Copts from 641 A.D. onwards were liable to constant persecution and insult at the caprice of their Moslem rulers.
9. A ring-wall, connecting the church with neighbouring houses — again for safety's sake.
10. Absence of a spire or tower, as the Moslems prohibited bells.

An interesting point to notice here is that old Irish churches also have waggon-vaulted roofs and a ring-wall and that they resemble

Coptic churches in regard to the fly-fans used in the sanctuary, and the textus-cases. An ancient tradition also connects the two sets of churches.

Many of the columns used in building Coptic churches were taken from old Egyptian temples, and were stamped, as in this church, with consecration crosses. They were frequently ornamented with painted figures of apostles or saints. The red marble column on the far side in the Abu Sergah church is plain, as it is the twelfth column, on which Judas the traitor would have been portrayed.

Other things to notice are the panels on the right wall, which once were over the altar screen; the little panels in the central screen; the seven altar steps, symbolic of the seven orders of the Coptic church; the tribune behind the altar for the bishop and the twelve presbyters of the church; the niche (over which in many churches there hung an ever-burning lamp); and at the west end of the nave a little tank, where, on Maundy Thursday, the priest washes the feet of twelve poor men.

The Crypt Church. Beneath the central sanctuary of this church is the "Crypt" Church, which may be the oldest existing church in the world, as it is said to date back to the end of the third century, or even earlier. It commemorates the flight of Joseph, the Virgin and the child Jesus into Egypt, and as Josephus tells us that "there was a colony of Jews from 30 B.C. onwards at Babylon", the Virgin may have fled to them for protection with her Babe.

It is a tiny church, reached from the south sanctuary of the Abu Sergah church, with a nave and two side aisles; three altar niches, of which two face north and south (at an early date in church history it was decreed that all altars must be at the east end); a font; and a piece of marble in the ground, which is said to mark the site of an altar of carved wood.

The Jewish Synagogue. On emerging from the Abu Sergah church, we turn to the right, and after passing under a low arch, turn sharply to the right. Passing beneath the notice regarding the Church of Saint Barbara, we turn, at the end of the lane, to the right, and a little way along on the left enter the garden which gives

access to the Jewish Synagogue. This was originally a Coptic church dedicated to St. Michael, but towards the end of the ninth century it was sold to Jews for their services. Inside are some excellent scroll MSS. which are well worth seeing. The "tomb" is claimed to mark the spot where Moses prayed his last prayer before leading the Israelites out of Egypt, or else to be the tomb of the prophet Jeremiah. For this reason the synagogue is held in high veneration by Jews.

The Nilometer. Retracing our steps to the street of Mari Girgis, we now have the choice of visiting either the Nilometer on Rodah Island or the Mosque of Amr Ibn El Asi. If we decide to see the Nilometer we return to the Old Cairo main road, and either, crossing it, make the short river passage in a boat to Rodah Island (cost 1 P.T. per person) or go round in a taxi via the Abbas Bridge.

The first Nilometer on Rodah Island was built by a Moslem ruler in the year 716 A.D. It replaced a still older Nilometer at the ancient city of Memphis. The second Nilometer was made during the eighth century, and to it Ibn

Tulun in 873 A.D. made extensive repairs. It is to his time probably that the Cufic inscriptions belong. The mosque near by was erected early in the sixteenth century. Not far away is the traditional spot of the finding of Moses amongst the bulrushes.

The Mosque of Amr Ibn el Asi. More interesting, perhaps, is the Mosque of Amr Ibn el Asi. This is reached by continuing along Sharia Mari Girgis northwards, and not re-crossing the Helwan line. After about ten minutes' walk we reach the site of the first mosque ever built in Egypt. Very soon after the death of the prophet Mohammed at Medina in Arabia in 632 A.D., the Arab hordes began to swarm over the neighbouring countries, to conquer and to convert, and in December of the year 639 A.D. Egypt was invaded by the Moslem general, Amr Ibn el Asi. He proceeded to attack the fortress of Babylon, and — it is said, by the help of traitors within — captured it in 641 A.D. The mosque which he then erected is said to mark the spot where the general's tent was pitched, and round it there grew up a new city, called "Fustat", or the "Town of the Tent". The present mosque

(date about 827 A.D.) consists of a large open courtyard, built originally to accommodate the whole population of the district, with colonnades around it. Near the entrance are two columns placed close together, through which it is said only true "believers" can pass without being caught. The original mosque was much smaller, being of a very simple pattern, though it was known as "The Crown of Mosques".

Third Day. Afternoon

THREE CAIRO MOSQUES AND THE CITADEL

Tickets. Access to the Mosques is granted only to those who have tickets (price 4 P.T. per person per mosque), which are obtainable at the Ministry of Waqfs, near Bab-el-Luk Station every morning in the week except Friday, or from most Hotels.¹

Hours. On Friday morning all mosques are closed to visitors. Every other morning they are open from 9 till 11. In the afternoons (Friday included) they can be visited between the following hours :— January 3. 40 — 4. 45; February 4. 15; March 4 — 5. 30; April 4 — 6; May 4. — 6. 20; June 4 — 6. 30; July 4 — 6. 30; August 4 — 6; September 4 — 5. 15; October 3. 40 — 4. 45; November 3. 15 — 4. 30; December 3. 15 — 4. 30.

¹ A small tip should be given to the attendant who accompanies the party through the Mosque, but an official dragoman is quite unnecessary. Also a half-piastre per person (if the party is small) should be given to the man at the doorway who fixes the slippers over one's shoes.

Route. The best way to see the mosques is to hire a carriage or a taxi for the afternoon. The fixed rate for carriages within the city of Cairo is 12 P.T. per hour, but the driver must first be told that he is being hired by the hour. It is usual to add a few piastres baksheesh. For the cost of taxis see p. 100.

Starting from the Ataba 'l Khadra twenty minutes before the time the Mosques are opened to visitors, we drive up Sharia Mohammed 'Ali (made a century ago by the founder of the present royal house in imitation of the straight roads he had seen in the West, all houses and buildings that stood in the way being pulled down) until we reach Sharia el Helmieh, when we turn to the right for a distance of half-a-mile or more. A side road brings us to the famous Ibn Tulun Mosque.

Historical Survey. After the conquest of Egypt in 641 A.D. by the Moslem Arabs, the country remained for centuries a dependency of the great Islamic Empire. Governors were sent by the Omayyid Caliphs from Damascus, and by the Abbasides, after they attained the supremacy

in 750 A.D., from Baghdad, which became the new capital of the Empire. The last of the Omayyid Caliphs, by name Marwan, burnt Fustat, the city founded by the Arab conquerors, but the new Abbasside governor replaced it by a fresh city a little further north-east, called El 'Askar (i. e. the Cantonments). Gradually the power at Baghdad passed into the hands of the Caliph's Turkish bodyguard, and in 868 A.D. Ahmad Ibn Tulun, a Turk, was appointed Governor of Egypt. Within a year he had claimed independence for Egypt, and soon he set about building a new city of Cairo, called El-Katai (i. e. the Wards), north-east of the "Cantonments". In the heart of this he built his new mosque (876 — 878 A.D.) large enough to accommodate the whole population for the Friday prayers. The date of Ibn Tulun's rule corresponds roughly with that of Alfred the Great in England.

The Mosque of Ibn Tulun. ¹Though the mosque was restored 400 years later, it still retains many of its original features. Another restoration, which is being made to-day, enables us to

1 Not more than 20-30 minutes should be allowed for this mosque.

obtain a very good idea of the beauty of the old stucco work. On entering, we cross an outer courtyard, and, ascending a few steps, get our first glimpse of the grandeur and immensity of this ancient mosque, whose shape resembles that of the Ka'aba at Mecca. Unlike most of the preceding mosques, whose columns were taken from Christian churches, the arches of this mosque were built of brick, and were then covered with plaster. It is said that in this mosque we have the earliest instance in the history of the world of the use of the pointed arch throughout a building. The designs of the window patterns are also deserving of the closest study for the exquisite variety of their patterns. Moslem artists, being forbidden by their religion from making pictures of animals or persons, brought to perfection the representation of flowers and of mechanical designs. Passing along the cloisters to the left, we come to the prayer niche (the Qibla or Mihrab) which indicates the direction of Mecca. All public prayers must be said facing in this direction. At the side of every niche are one or two rounded pillars, which are erected to enable blind Moslems to discover the right orientation.

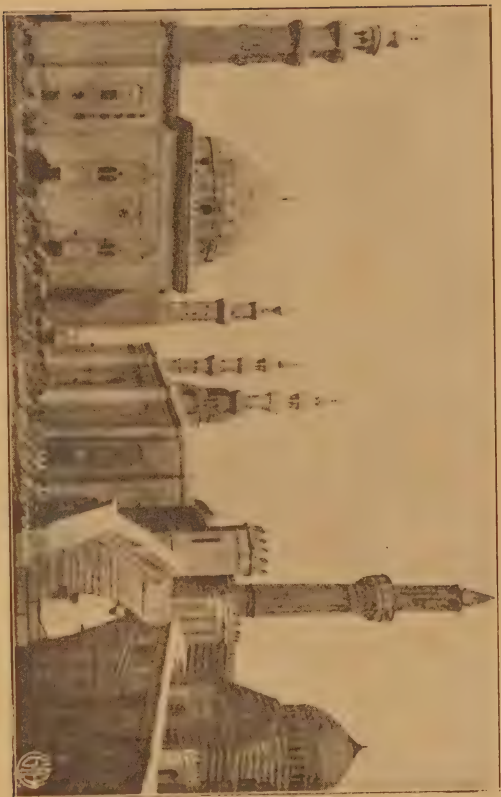
for prayer. The pulpit (dating back to 1296 A.D.) has been restored recently. It is a magnificent structure in which many of the original pieces of wood have been embodied. Every Friday it is the custom for the Imam of each mosque to mount the pulpit, and, holding a wooden sword as symbolic of the temporal power of Islam, to deliver a sermon to the assembled worshippers. For many years the Ibn Tulun Mosque has not been used as a place of worship owing to its lack of water supply. Between the pulpit and the courtyard is a very interesting prayer-niche made in one of the pillars. It contains an inscription in Cufic characters — Arabic was first written in Cufic characters — giving the date of its construction.

Making our way round to the far side of the mosque, we will find it well worth our while to climb the spiral staircase of the minaret for the sake of the splendid view it affords of the whole city of Cairo. From here it is possible to obtain an excellent photo of the Citadel. The shape of this minaret, and the building of the arches of plastered brick, make it highly probable that when planning his mosque Ibn

Tulun had in mind a famous mosque at Samarreh in Mesopotamia, which resembles his mosque in both these aspects.

On our way back to the entrance we notice the dome in the centre of the courtyard, which once covered an ablution fountain (date 1296 A. D.). Every Moslem before praying must be ceremoniously clean, i. e. he must wash his hands and his feet. Near the door as we go out we will notice some boards bearing writing in Cufic script.

A five minutes' drive takes us from the Ibn Tulun mosque to what is perhaps the finest example of Saracenic art in Egypt, the Mosque of Sultan Hassan. After the death of Ibn Tulun, Egypt retained its independence for a few years only. In 905 A. D. an Abbasside general destroyed the "Wards" and Egypt become once more subject to the Caliph at Baghdad. A few years later it changed masters, for in 969 A. D. Gowhar, the general of a rival Caliph from North Africa, conquered the country and built a new city, El Kahira (the Victorious), i. e. Cairo, in which he set up the great mosque of El-Azhar (970 - 972 A. D.) (See pp. 79 seq.)



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Two centuries later the Seljuk Turks, led by Salah-ed-din (the famous Saladin), restored the nominal suzerainty of the Abbasside Caliphs. It was Salah-ed-din who, with the help of Frankish prisoners captured during the wars of the Crusades, built the Citadel fortress, which we shall visit next. The Seljuks introduced the system of Mamluks, or picked slave guards, who gradually acquired the supreme power, so that the Caliph became a mere puppet in their hands. One of these Mamluks was the Sultan Hassan, who in the years 1356 - 1359 built the mosque which we see before us. For its stately proportions and majestic grandeur this mosque is unrivalled. After donning the required over-slippers, we turn along the passage to the left, and keep to the left until we reach the central courtyard of the mosque. It differs from the mosque of Ibn Tulun in that it is divided into four different sections (or liwans), one for each of the four orthodox schools of Moslem thought (the Hanbalis, Hanafis, Shafi'is and Malikis). For this reason it is said to belong to the madrasah (or college) type of mosque, as it was largely used for educational purposes as well as for worship. No one can

fail to be impressed by the lofty grandeur and simple majesty of this central court. In the far liwan are a fine pulpit and a magnificent prayer-niche, two bronze doors which at one time were encrusted with gold, and some beautiful plaster-work in arabesques and Cufic characters.

Passing through the left-hand door, we enter the funeral chamber, where the restoration work done in one of the corners gives us a clearer idea of what the original was like. The prayer-niche and the carved stand for the Koran are peculiarly fine. Through a window in the left corner we are shown the marks of cannon-balls in the walls of the mosque. These are attributed either to Napoleon's artillery posted on the Mokottam Hills, or to the interchange of gun-fire between the Citadel and the Mosque during the civil wars which marred the history of the country prior to 1800.

As we leave the mosque, we stop a moment to admire the stately beauty of the porch, and to look at the cornice, with its six rows of stalactites, which crowns the whole wall.

The Citadel. Climbing now towards the Citadel, we look back at the beautiful minaret

on the south side of Sultan Hassan mosque, the highest minaret in Cairo. The minaret on the north side is a poor thing erected later, and the insignificant-looking dome was also a later addition.

Turning our attention now to the Citadel, we cannot fail to be struck by the strength and massiveness of its proportions. The first gate that faces us as we approach from the Sultan Hassan mosque has tragic historical associations. After the conquest of Egypt by the Turks in 1517 A.D. the power of the Mamluks was curbed, but little by little they regained the ascendancy, so that they became once more a menace to the peace of the land. So in 1811 Mohammed 'Ali, who had then assumed supreme power, invited the leading Mamluks to a ceremony in his palace, which is situated in the Citadel above, and then had them murdered in the narrow passage way above this gate (The Babel Azab). It was a treacherous act, but one which, by ridding Egypt of these turbulent intriguers, gave the country its only hope of peace. A story, probably fictitious, tells us that one of the Mamluks escaped by jumping his

horse over the Citadel wall, the horse being killed by the fall.

Soon we reach the entrance to the Mohammed 'Ali Mosque, and, if we intend to return by tram from the foot of the Citadel to the Ataba 'l Khadra, we here pay off our carriage (or taxi). The builder of this mosque was one of the most interesting characters of modern history. After the Turks defeated the Mamluks in 1517 A.D., Egypt became a province of the Ottoman Empire, and it was Mohammed 'Ali, an Albanian by descent, who, nearly three centuries later, first recovered for her a measure of freedom. Many times he defied the Sublime Porte, and at one period he had it at his mercy — but the European powers intervened against him. His rule was efficient but despotic, and he sought to introduce reforms from the West. The clock-tower which we see at the far side of the courtyard, as we enter, was a present to him from Louis Philippe of France. The mosque itself is in the Byzantine style, and is said to be a rather inferior imitation of the St. Sophia mosque in Constantinople. Be that as it may, most visitors will, we believe, appreciate the sense of dignity and of massive

proportions which the interior forces upon them. On the right of the mosque door is the tomb of Mohammed 'Ali, but what are perhaps most worth seeing are the yellow marble slabs at the far end. Over each side of the passage-way under the enormous pulpit is a text, "O thou that answerest prayer" (i. e. extempore prayer) and "O Thou who suppliest our needs".

On leaving the courtyard of the mosque, turn at once to the right, and, keeping to the right, go round to the far side of the mosque. Here, from the wall with the railings, there can be obtained a magnificent bird's-eye view of the city of Cairo. Note (on the left) the aqueduct which once brought water to the Citadel, the Pyramids emerging from the silent desert, the blue strip of the Nile below, and the great space of the Ibn Tulun mosque in the foreground. If possible, visitors should remain here till the sun sets.

In the interval of waiting there are two places of interest to be visited close by. Opposite the mosque is a door in a wall which gives access to the Palace of the Turkish Governor,

now known as The Bijou Palace¹. Some of the wall-paintings are interesting, and there is one room in which the clocks are said to indicate the times at which the Mamluk leaders were killed. The alabaster in the bathrooms is also well worth seeing. From the palace there is another excellent view of the city. And, secondly, descending a short distance from the door by which we entered the courtyard of the mosque, and bearing round to the right, we come to Joseph's well, which may possibly date back to the son of Jacob, but more likely was made at the order of Saladin, whose other name was Joseph.

After seeing the sunset over Cairo, we can return to Cairo either by carriage or taxi, if we have retained them, or by a tram which passes the Sultan Hassan mosque (Fare 6 milliemes to the Ataba 'l Khadra).

¹ Entrance free. A tip is usually given to the man in charge.

Fourth Day. Morning.

EL AZHAR UNIVERSITY. THE KAIT BEY
MOSQUE AND THE ARAB MUSEUM

Tickets and Hours. The conditions regarding entrance to El Azhar, and times of visiting, are the same as for other mosques. (See p. 67.)

Route. Hire a carriage or a taxi for the morning, and starting from the Ataba'l Khadra, ascend the Muski Street. This is rapidly losing its oriental picturesqueness through the introduction of Western shops, but it still conveys some idea of the colour and quaintness of medieval Cairo. In a few minutes we pass the entrance to the bazaars at the Khan el Khalili and turn down the third narrow street to the right. The gate of El Azhar — The Resplendent — (date 972 A.D.) appears on the left.

One of the most interesting facts concerning this mosque, which for generations has been the central stronghold of orthodox Islam, is that it was built by a Christian slave, Gowhar

a Sicilian, who had Islamised ; that it was erected not for the orthodox Sunnis but for the heterodox Shias — the Fatimite Caliph who conquered Egypt in 969 A. D. belonging to the Shia sect ; and that it was intended originally not to be a University at all, but a mosque for general public worship. It was not till 988 A.D. that it became a University, and not till 1171 A.D. that Sunni doctrine replaced the teaching of the Shias.

On entering, we find ourselves in a tiny courtyard, and at once pass through a magnificent gateway, built by Kait Bey towards the end of the fifteenth century, which gives access to a big open courtyard. Though this courtyard has been restored several times, it still gives the general impression of the original Fatimite construction, with broken arches supported by marble columns. On the wall a little to our right is a sun-dial, of which at one time there were several in the building.

All around us we see students, seated singly or in groups, learning their lessons, which usually means memorizing their text-books. For generations the course at El Azhar has centred

around the Koran, the sacred book of Islam, comprising such subjects as theology, jurisprudence, study of Moslem history and traditions, and so on. Next in importance to this came the knowledge of the Arabic language, and to the third place was relegated an elementary course in history, geography, natural science, mathematics and astronomy. Students are not usually admitted except between the ages of 10 and 16; they must know the Koran (which is a little longer than the New Testament) by heart, and should be of good character and of sound health. The whole University course lasts a minimum of twelve years, and three certificates are given, the Primary, Secondary and Final. Only the instruction for the Final Certificate is given within the Azhar itself, the first eight years' teaching being given in other mosques or (more recently) in schools.

But it was impossible for El Azhar to be unaffected by the trend of modern thought, and so we find modifications of the syllabus introduced by that great Azhari rector, Mohammed 'Abdu, towards the end of the nineteenth century. Three years ago a simple scientific course was

introduced alongside of the religious instruction, and endeavour was made to correlate learning at El Azhar with the teaching given in other government educational institutions. It was the students themselves who insisted on these reforms, as they found themselves unable to find employment when having to compete with men trained in schools of a Western Type.

Further reforms are contemplated, such as the housing of students in hostels and the building near El Azhar of four modern educational institutions with western apparatus. It is suggested that the course be:— Primary four years, Secondary five years, Higher four years, and Specialization two years, making fifteen years in all ! It yet remains to be seen how far it will be possible to blend the orthodox tenets of Islam with the conclusions of modern historical and scientific study.

Here and there in the building, we notice lockers in which students store their clothes, books and food. The University is endowed, and every student, according to the number of years from his "matriculation", receives an allowance of food. A doorway to the right brings us to a

narrow passage, on the left of which is a new building erected by the Khedive Abbas Hilmy. Inside there is a prayer-niche which is worth noting.

Returning to the main courtyard we pass on our right a number of rooms set apart for students from different areas. The first contains Sudanese and Abyssinians, the second men from Algiers and district, the third Turks, and so on. Although there are a good many foreign students at El Azhar, their number does not exceed one-fifteenth of the whole. For example, out of the 10,000 students attached to El Azhar a few years ago, less than 650 came from abroad, and most of these hailed from the Near East.

Opposite the Kait Bey gateway is the entrance to the "sanctuary", which is the oldest part of the mosque. When, in the eighteenth century, the sanctuary was extended on its far side, the old wall was removed, with the exception of the prayer-niche section, which faces us as we enter. Above this niche is a box, which is said to contain Aaron's rod and a bit of Noah's ark, and other treasures. Most of the columns which we see were taken from Christian churches.

Classes in term time are usually held from 7 a.m. till 9 a.m. and from 9 a.m. till 11 a.m. The professor (often blind) on his chair or dais, with a group of twenty or thirty men, in their long flowing robes, squatting around him, forms one of the most picturesque sights that we know.

In the far left-hand corner is (it is said) the tomb of Gowhar. Returning, we notice Kait Bey's beautiful minaret on the right and El Ghury's much less artistic one to the left.

Making our way back towards the main entrance, we notice near the gate a flight of stairs on our right-hand side which lead up towards the Library of the University. This is only open at certain hours, and special permission to enter must be obtained from the Curator, whose office faces us at the top of the steps. The Library contains some beautiful Koranic manuscripts, with gold decorations, which are kept in two cases in the centre of the room. Beyond the left hand case is a box with 28 divisions. This is a Koran-case, each division of which contains one section of the Koran. It is the Moslem custom to have these sections read in turn during the 28 days of the Ramadan

fast. At the far end of the room is an interesting curiosity — the whole Koran written in a book of sixteen pages ! Around the walls of the library are the books of the four orthodox Moslem sects, with a few also on such subjects as medicine, astronomy and chemistry.

Near El Azhar University the C. M. S. has a School for Blind Sheikhs who are students at the University. Here they are taught reading and writing from Braille characters, arithmetic and algebra, and such handicrafts as chair repairing. There is a library of books in Braille for students to borrow.

From El Azhar we return to the Muski Street and turn to the right, making our way towards the desert land above. Turning to the right at the top we follow a track which leads us to the so-called “Tombs of the Khalifs”, which are really the tombs of the Circassian Mamluks who ruled Egypt from 1382 to 1517 A. D. Our objective is the Tomb mosque of Kait Bey, whose graceful minaret and beautiful dome can best be seen as we approach. A narrow, winding,

dusty track brings us past an old door to the Kait Bey Mosque.

This mosque, which was built towards the end of the fifteenth century, contains some of the best marble flooring and some of the finest coloured-glass windows in Cairo. For the perfection of its proportions, for its grace and simple beauty, and for its choice ornamentation, it is practically unrivalled in its class. An inner room contains the tombs, and what is said to be an impress of Mohammed's foot. Note the exquisite ivory work of one of the windows, and the flower patterns of the coloured glass.

Returning now to the Muski street, we turn to the left along Sharia el Ghuri, and drive through some of the old-fashioned bazaars. In a few minutes we pass on our right the Mosque of El Moayyid and reach the Bab el Zuweila. This is one of the three remaining gates in the wall which Mustansir, one of the Fatimite Caliphs, had built round Cairo in the year 1087 A. D. Its special interest for us lies in the fact that, according to popular Moslem belief, the unseen spirit of a living saint works miracles.

here, and for this reason the gate is also called Bab el Mutawali (the Gate of the Saint). People suffering from diseases come here to be cured, and tie bits of their clothing, or an offending tooth, to one of the knobs on the gate. They pray to the saint and rub their forehead and chest against the gate, and thus hope to receive something of his peculiar power. No doubt these practices have an animistic origin and have been taken over into the Moslem religion.

After passing the gate, we turn to the right and soon reach the Bab el Khalq, where in front of us to the right we see the Arab Museum. The Museum is open every day, except Mondays and government holidays, from May 1st to October 31st, from 8 a.m. till 1 p.m., admission 1 P.T; and from November 1st to April 30th from 9 a.m. till 4 p.m., admission 5 P.T. On Fridays the Museum is open from 8 a.m. till 11 a.m.

On entering, we see opposite us two excellent models of houses at Fustat, the first Arab settlement in Cairo. Turning to the right, we find in each room some of the finest examples of Moslem art, though it must be admitted that many of the artificers were Christians and not Moslems.

Room 2. Some excellent mushrabiya chairs and benches.

„ 3. Tombstones in Cufic characters from the ninth century onwards.

„ 4. Stone-work of all kinds. Note Nos. 13 and 15 to left of door, No. 48 in near left-hand corner, Nos. 189, 191, 201 and 202 on front row to right.

„ 5. Beautiful fountain to left and central stained-glass window to right.

Between rooms 5 and 6. Two doors from mosque of Salih Ayyoub (1249 A.D.)

Room 6. Note prayer-niche No. 108 on right, and No. 105 in near right-hand corner.

„ 7. On right wall some fine specimens of mushrabiya work.

„ 8. Note No. 69 on right wall, some beautiful woodwork.

Between rooms 8 and 9, on table, four exquisite inlaid boxes.

Room 9. On the right a 14th century Kursi (stand) of ebony and ivory. In Case A. in middle of room, some quaint dolls, and near far door No. 156, a Koran-case.

Between rooms 9 and 10. (on our left) a charming fountain removed from a medieval house.

Room 10. A fine roof, which keeper will illuminate.

„ 11. On right a magnificent Kursi, and on the left another, inlaid with silver, from the time of Sultan En Nasir (early 14th century). In the case on the right some fine candle-stands.

„ 12. Collection of weapons.

„ 13. Pottery from Fustat.

„ 14. Tiles from foreign lands.

„ 16. Notice pottery in case on left wall.

„ 17. Some beautiful articles from the collection of Yacoub Artin Pasha. Notice especially prayer-carpet on right

of door, the jewel-box at the far end on the right, the glass-ware to the left of it, and the Japanese vase to the left again. The Turkish silver-ware on the right is also deserving of study.

- „ 18. Tombstones.
- „ 19. Carpet in centre of room, and glass-ware on left wall.
- „ 20. Carpets high up on left wall.
- „ 21. Beautiful glass-ware. Note Nos. 31-33 between this room and No. 22.
- „ 22. More exquisite glass-ware, especially in cases to left.
- „ 23. Interesting brass and other ware in case to right.

On leaving the Arab Museum and turning to the right, we come at once to the Khedivial Library, which is open, free of charge, every day, except Mondays and holidays, from 1st June to September 30th from 8 a.m. to 12 noon, and from 5 p.m. to 8 p.m.; and from October 1st to May 30th from 9 a.m. to 1 p.m. and from 4 p.m. to 8 p.m.

Ascending the stairs, we find in the gallery at the top some curious old globes, some of which depict the heavenly constellations, others the configuration of the earth. Proceeding along the passage-way, we turn at its end to the right, and then bear to the left. Entering the Exhibition Room, and then turning to the right, we see in:—

Cases 1-4, Some interesting old papyri, which are mainly commercial or legal documents.

Case 5, a variety of ancient writing materials.

.. 6, some old Arabic books, comprising Moslem traditions and books on grammar and oratory.

.. 7, autographs of famous writers.

.. 8, Arabic commentaries on the Koran.

.. 9-12 copies of the Koran in Cufic characters.

.. 13-37 some beautifully illuminated Korans of different epochs.

To left of Case 37, a collection of coins of different periods.

- Case 38, Korans from India.
- „ 39-44 Manuscripts and Korans from
 Persia. Notice the pictures which
 one never finds in the Egyptian
 Korans.
- „ 45-48 Turkish manuscripts and Korans.
- „ 49, Korans from Africa.
- „ 50, Korans from Asia.
- „ 51-54 Various bindings for books.

Around the walls are some interesting Koranic manuscripts, also photos of members of the ruling house from Mohammed 'Ali onwards. To the left of the door is a model of the Hejaz Railway.

In another part of the building is the large lending library.

Fourth Day. Afternoon.

THE BAZAARS or HELIOPOLIS
or THE WHIRLING DERVISHES

For the fourth afternoon a choice lies before us. We may either go to the bazaars and make our purchases, or we can visit the ruins of Heliopolis. If we decide to spend the afternoon in the Bazaars, we drive in a carriage or taxi (cost about 5 P.T.) from the Ataba'l Khadra to the Khan el Khalili, where we dismiss our driver, and turning to the left along Sharia el Nahhasin, take the first narrow passage to the right. Here are displayed before us an admirable selection of leather, brass and amber goods, canvas work, beads and lace of all kinds. A few shops have fixed prices, but in most places the true price can only be reached by a bargain. Visitors should always have a Cairo resident with them if possible. The local dragomen are mainly in league with the shop-owners. After seeing these shops, we return to Sharia el Nahhasin, recross the Muski street, and enter Sharia el Ghuri, from the right and left of which narrow passages bring us to the scent bazaar, the carpet bazaar, and so on.

Most, if not all, of these articles can be purchased at a very reasonable price in the Department of Commerce and Industry, Sharia Kasr-en-Nil (near Barclay's Bank), which is open, except on Sundays and public holidays, from May 1st to October 31st, from 8.30 a.m. to 1 p.m., and from November 1st to April 30th from 9 a.m. to 1 p.m. and from 3.30 p.m. to 5.30 p.m.. A small charge is made for each purchase.

Some may, therefore, prefer to spend the afternoon visiting the ruins of the old town of Heliopolis. These may be reached either by taxi (cost 65 P.T. return) or by train, or by bus. Trains run at least once every half-hour from Pont-Limoun Station, just north of the Cairo main station, to Mataria (fare 1st class single 4 $\frac{1}{2}$ P.T., return 7 P.T. ; 2nd class single 3 P.T., return 4 $\frac{1}{2}$ P.T.), while buses No. 16 and No. 32, which take a little longer than the train, start every quarter of an hour from Midan Ismailia (near Kasr-en-Nil Bridge) and pass the main station en route for Mataria (cost 2 P.T. single). Bus No. 16 passes the Virgin's Well on the right.

On reaching Mataria, turn in a westerly direction down the main street for about quarter of a mile; then, at the end of the road, turn again to the right for another quarter of a mile. This brings us to the obelisk, which is one of two that Usertsen I. of the twelfth dynasty set up in front of the Temple of the Sun-god, who was specially worshipped at Heliopolis (the City of the Sun). The Jews called Heliopolis "On", and it will be remembered that Joseph married the daughter of Potipherah, a priest of On. Here once stood a magnificent temple dedicated to the Sun-god, but it had fallen into ruins in the first century B. C.

Another object of interest shown to visitors in these parts is the Virgin's Tree, which is reached by returning along the road by which we came, save that instead of turning to the left to go to Mataria Station, we continue straight on for another quarter of a mile and find the entrance to the Virgin's Tree on the left (admission 5 P.T.). The story goes that it was here that the Virgin rested on her flight into Egypt with the child Jesus. We are also shown an old well, from which the Virgin

is said to have drawn water to wash the garments of Jesus, and tradition has it that when she threw the water away there at once sprang up a crop of beautiful balsam-bearing plants. Another tradition tells us that when the Virgin and Child reached Heliopolis the idols immediately fell down.

If, however, our fourth afternoon happens to be a Friday, we would strongly recommend visitors to make a point of seeing the Whirling Dervishes, whose service takes place each Friday afternoon from 2.45 p.m. to 3.45 p.m. Taking a carriage or a taxi from the Ataba 'l Khadra, we ascend Sharia Mohammed 'Ali, and turn off to the right along Sharia el Helmieh. The mosque of the dervishes is about a quarter-of-a-mile down on the left. Here we can dismiss our carriages (cost about 7 P.T.) as it is easy to secure others after the service. There is no charge for admission to the mosque. The Whirling Dervishes are all Turks, who reside here in a kind of monastery. The place is endowed, but many of the inmates are engaged in trade. The service itself is unlike anything that takes place in an ordinary mosque in Egypt and it

is highly probable that the origin of many of the mystic movements that we shall see — the procession three times repeated, and the rapid whirling — are all connected originally with some form of nature-worship, and symbolize the motion of the planets. One cannot help being impressed by the quickness and reverence of the dervishes, as well as being amazed by the speed of the revolutions. Over sixty revolutions a minute have been recorded in this mosque. The quaint music has its own peculiar attraction. The dervishes do not seem to be in the least disturbed by the presence of visitors. No tips are expected.

OTHER DAYS IN CAIRO

For the benefit of those whose stay in Cairo can be extended beyond four days, we append a list of other sights which they may wish to see.

The Zoological Garden, Giza. Take No. 15 tram from Sharia Fuad-el-Awwal. Regular service. Cost 12 milliemes each way.

Entrance Free: $\frac{1}{2}$ P.T. per person. The Zoo contains much of interest, and has an excellent tea-garden. The Zoo is open until sunset.

The Barrage (where there is the famous dam across the Nile, and which has very attractive gardens) can be reached by taxi, train or boat. Taxis cost 110 P.T. for the trip. There is a fairly good service of trains from the main station (cost 1st class 9 P.T. single, 13 P.T. return; 2nd class 6 P.T. single, $8\frac{1}{2}$ P.T. return). The journey occupies about 35 minutes. There is a service of boats from Rod-el-Farag, which is reached by tram No. 16 from Sharia Fuad-el-Awwal. The boats start at 7.30 a.m., 9 a.m. and 10

a.m., and the charge is 4 P.T. each way. Many go by boat and return by train. At the railway station there are trolleys (costing 4 P.T. for one person, 5 P.T. for two persons and 6 P.T. for three persons) to convey visitors to the dam.

Helwan. A pleasant day in the desert can be spent at Helwan, which is reached by train from Bab-el-Luk Station. There is a regular service of trains and the cost is 1st class single $7\frac{1}{2}$ P.T. return 12 P.T. 2nd class single, $5\frac{1}{2}$ P.T. return $7\frac{1}{2}$ P.T.

Y.M.C.A. One evening during their stay in Cairo, visitors should call at the Y.M.C.A. Central Branch, 6, Sharia Nubar Pasha (between Shepherd's Hotel and the station) and see the excellent work that is being done for Egyptian young men. Round the corner from the Y.M.C.A. the C.M.S. has a centre for social work in connection with the Alliance of Honour, and for newspaper evangelism at No. 30, Sharia Kantaret-ed-Dikka.

The Anglo-American Y.M.C.A., Davies Bryan Building, Sharia el Manakh, is always ready to welcome visitors.

Near Shepherd's Hotel is the centre of the large American Mission, which has many educational and evangelistic centres in all parts of Egypt, and also two splendid hospitals.

In Sharia Suleiman Pasha are the headquarters of the Y. W. C. A.

COST OF TAXIS

The following prices are those quoted by Taximetres T. X. Garage Xenophon Jonas, 13. Sharia Antikhana el Masria, Cairo. Telephone 1743 Bustan. Other firms will probably allow similar rates.

Whole day trip to Sakkara	130 P.T.
Trip to Pyramids	60 P.T.
Trip to Mataria	65 P.T.
Trip to Barrage	110 P.T.

Half-day trips — 15 ⁰/₁₀ discount on metre record, with no charge for waiting. These prices apply to 5-seater cars and smaller cars.

INDEX

A

Abbas, Hilmy,	83
Abraham, *	10, 18, 29
Abusir,	26
Abydos,	26
Akhenaten,	30
Alexander the Great,	33
Alliance of Honour,	99
Amenophis IV.,	30
American Girls' College,	50
American Mission,	100
American University,	44
Amr,	52, 64, 65, 66
Anubis,	39
Aqueduct,	44, 77
Askar, El,	69
Aswan,	16, 20, 48, 49
Avaris,	29
Azab El, Bab,	75
Azhar, El,	72, 79 seq.

B

"Babylon",	55, 63, 65
----------------------	------------

Badrashain, . . .	7, 8, 9, 16 (note),	23
Barbara, Saint,		59, 63
Barrage, The,		98
Bazaars,		93
Bijou Palace,		78
Book of the Dead,	12,	13
Byzantine architecture, . .	22, 34, 60,	76

C

Cambyses,		32
Canopic jars,	11,	39
Cartouches,		16
Cheops,	27, 40, 46 seq.	
Chephren,	27, 28,	48
Church Missionary Society		
Baby Welfare Centre,	51,	54
Boys' School,		44
Girls' High School,		50
Girls' Primary School,		55
Hospital,		53
Literature Department,		51
Old Cairo Club,		54
School for Blind Sheikhs,		85
Social work,		99
Working Boys' Club,		51
Citadel,	44, 71, 73 seq.	

Coffin Texts,	12
Commerce and Industry,	
Department of,	94
Coptic Churches,	52, 56 seq.
Coptic Museum,	58
Crypt Church,	63

D

Dead, Book of the,	12, 13
Dervishes, Whirling,	96 seq.

E

Ethiopia,	32
---------------------	----

F

Fustat,	59, 65, 69, 87, 89
-------------------	--------------------

G

Ghury, El,	84
Giza,	8, 24, 26, 27, 40, 43 seq.
Gowhar,	72, 79, 84

H

Hakim,	59
Hanafis,	73
Hanbalis,	73
“Hanging” Church,	53, 55 seq.
Harmachis,	48

Hathor,	27, 33
Hebsed,	17
Heliopolis,	94 seq.
Helwan	99
Herakleopolis,	28
Hetepheres,	27, 40
Hieroglyphics,	16
Horus,	15
Hosea,	10
Hoshea,	32
Hospital, Kasr-el-Eini,	44
Hotep,	19
Hyksos,	29

I

Ibn Tulun,	65, 68 seq.	77
Isaiah,		10
Isis,		33
Israel,		31

J

Jeremiah,	20, 64
Jeremias,	21
Joseph,	95
Joseph's Well,	78
Josephus,	59

K

Ka,	11, 14, 29
---------------	------------

Kagemna,	21, 23
Kait Bey,	79, 80, 83, 84, 85, 86
Katai, El,	69
Kena,	16
Khalifs, Tombs of the,	85
KhaIq, Bab el,	87
Khan el Khalili,	79, 93
Koran,	81, 84, 85, 91, 92

L

Library, Khedivial,	90
“Little” Church,	57
Luxor,	28

M

Malikis,	73
Mamluks,	73, seq., 78, 85
Mariette Pasha,	9, 16, 18, 19, 20, 22
Mark, Chapel of Saint,	57
Mark, Saint,	58
Marwan,	69
Mastaba,	14
Mataria,	94
Memphis,	10, 20, 24, 26, 64
Mena House,	8, 9, 43
Menes	10, 25
Mera,	18, 21, 23

Meresankh,	50
Michael,	64
Mihrab,	70
Moayyid, El,	86
Mohammed,	65
Mohammed Abdu,	81
Mohammed 'Ali,	68, 75 seq., 92
Mokottam Hills,	74
Moses,	64, 65
Mosques,	65 seq.
Amr,	52, 64, 65
El Azhar,	72, 79 seq.
El Moayyid,	86
Ibn Tulun,	68 seq., 77
Kait Bey,	79, 85, 86
Mohammed 'Ali,	76
Saint Sophia,	76
Salih Ayyoub,	88
Sultan Hassan,	72 seq.
Museum	.
Arab,	87
Cairo,	9, 17, 22, 24 seq.
Coptic,	58
Muski,	79
Mustansir,	86
Mutawali, Bab el,	87
Mycerinus,	27, 49

N

Napoleon,	74
---------------------	----

Nasir, En,	89
Nilometer,	52, 64
Nubia,	31

O

Obelisk,	95
"On",	95
Osiris,	12, 13, 15, 20, 33, 39, 40

P

Potipherah,	95
Ptah,	20, 24
Ptahhotep,	7 (note), 18, 20, 21
Pyramids	
Giza,	8, 24, 40, 43 seq.
Step,	7 (note), 14, 16
Unas,	21
Pyramid taxts,	12

Q

Qibla	70
-----------------	----

R

Ra,	11, 15
Ramadan,	84
Ramses II.,	9, 16 (note), 23, 30, 31, 55
Rodah,	44, 64
Roman Bastion,	59

S

Saint Sophia,	76
Sais,	32
Sakkara,	7 seq., 25, 26, 28, 29
Saladin,	73
Salih Ayyoub,	88
Samarreh,	72
Saracenic art,	72
Serapeum,	7 (note), 20, 21
Serdab,	14, 19
Sergah, Church of Abu,	59 seq.
Sesa,	23
Shafi'is,	73
Shawabtifigures,	39
Sheikh-el-Balad,	28
Shesha,	23
Shias,	80
So,	32
Sphinx,	16 (note), 23
at Giza,	45, 48
Stela,	19, 20
Step Pyramid,	7 (note), 14, 16
Sultan Hassan Mosque,	72 seq.
Sunnis,	80
Synagogue,	63, 64

T

Tanis,	29
Tell-el-Amarna,	30, 31

Thebes,	28, 30
This,	26
Ti,	18, 19, 20
Training College, Government,	44
Trajan,	55
Tulun. Ibn,	65 68 seq. 77
Tura,	15
Turbo,	55
Tutankhamen,	30, 35 seq.
Tyi,	40

U

Unas,	21
University, American,	44
Uraeus,	35
Usertsen I.,	95

V

Valley of the Kings,	36, 41
Virgin, The.	58, 63, 94 seq.

Y

Y. M. C. A.,	99
Y. W. C. A.,	100

Z

Zoological Garden,	98
Zoser,	14, 16, 17, 18, 28
Zuweila Bab el,	86

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Index to Principal Buildings

which are not named on Map

GOVERNMENT ADMINISTRATIONS

70	Ministry of Agriculture	D-V
71	" " Communications	C-V
78	" " Education	D-V
86	" " Finance	D-V
86	" " Foreign Affairs	D-IV
83	" " the Interior	D-V
67	" " Justice	D-V
92	" " Public Works	C-V
53	" " Waqfs	D-IV
77	" " War and Marine	D-V
27	Fire Station	E-IV
24	General Post Office	E-IV
60	Geological Museum	C-IV
2	Government Press	C-II
81	Higher Training College (Nawrya)	C-VI
25	Mixed Tribunal	E-IV
30	Museum of Arab Art	E-IV
29	Native Court of Appeal	E-IV
59	Ophthalmic Hospital & Memorial Laboratory (Giza)	A-VII
68	Parliament	C-D-V
36	Passports Office	D-IV
61	Public Health Department & Laboratories	C-VI
83	Qasr el 'Aini Hospital	C-VI
30	Royal Library	E-IV
85	School of Dentistry	C-VI
84	" " Medicine	C-VI
86	" " & Hospital (Roda Island)	C-VI
88	" " Veterinary Medicine	A-VII
65	Statistical Department	D-III
9	Sudan Agency	D-III
15	Telegraph Office	D-III

GENERAL INTEREST

17	Eastern Telegraph	D-III, IV
59	Egyptian Institute	C-V
80	French	C-V
10	Institute of Oriental Studies	D-III
64	H. M. King Fouad's Museum of Hygiene	D-V
79	H. M. the King's Hospital	D-V
28	Quadrin Hospital	F-V
58	Royal Agricultural Society	B-IV
12	" " Entomological	C-V
82	" " Geographical	C-V
11	" " Society of Political Economy, Statistics & Legislation	D-III
73	Suez Maritime Canal Company	C-V

BANKS

38	Agricultural Bank of Egypt	D-IV
14	American Express Co.	D-III
33	Alhans	D-IV
23	Barclays	D-IV
21	Belge pour l'Égypte	D-IV
16	Comptoir National d'Escompte de Paris	D-III
7	Cook & Son, Thos. (Egypt) Ltd.	D-III
18	Crédit Foncier Égyptien	D-IV
26	Lyonnais	E-III
22	Deutsche Orientbank	D-IV
34	Italo-Egyptian	D-IV
45	Lloyd, Ex- (National Bank of Egypt)	D-IV
35	Mijor	D-IV
31	Nortgage	D-IV
37	National Bank of Egypt	D-IV
32	Orient	D-IV
19	Ottoman	D-IV

LEGATIONS

43	Belgium	D-IV
74	Brazil	C-V
82	Czechoslovakia	C-V
52	Denmark	D-IV
41	France	D-IV
59	Germany	D-IV
3	Greece	B-II
49	Holland	C-IV
76	Italy	C-V
75	Peria	C-V
5	Romania	D-III
75	Spain	C-V
44	Sweden	D-IV
69	Turkey	C-V
54	United States of America	C-IV
57	Yugo-Slavia	D-IV

CONSULATES

55	Arabia	D-IV
4	Austria	D-III
43	Belgium	D-IV
6	Brazil	D-III
82	Czechoslovakia	C-V
8	Denmark	D-III
39	France	D-IV
39	Germany	D-IV
51	Great Britain	D-IV
33	Greece	D-IV
49	Holland	C-IV
13	Hungary	D-III
48	Italy	D-IV
40	Norway	D-IV
75	Peria	C-V
20	Portugal	D-IV
5	Romania	D-III
46	Spain	D-IV
44	Sweden	D-IV
50	Turkey	C-IV
54	United States of America	C-IV
47	Uruguay	D-IV
57	Yugo-Slavia	D-IV

90	Children's Hospital	C-VI
91	Ankylostoma & Bilharzia Hospital	C-VI



GUIDE PLAN OF CAIRO

SCALE 1:20,000

Metres 200 100 0 200 400 600 800 1000 Metres

The map is divided into squares each representing one kilometre, originating from the centre of Opera Square. Concentric circles indicating the same distance are also centred on Opera Square.
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